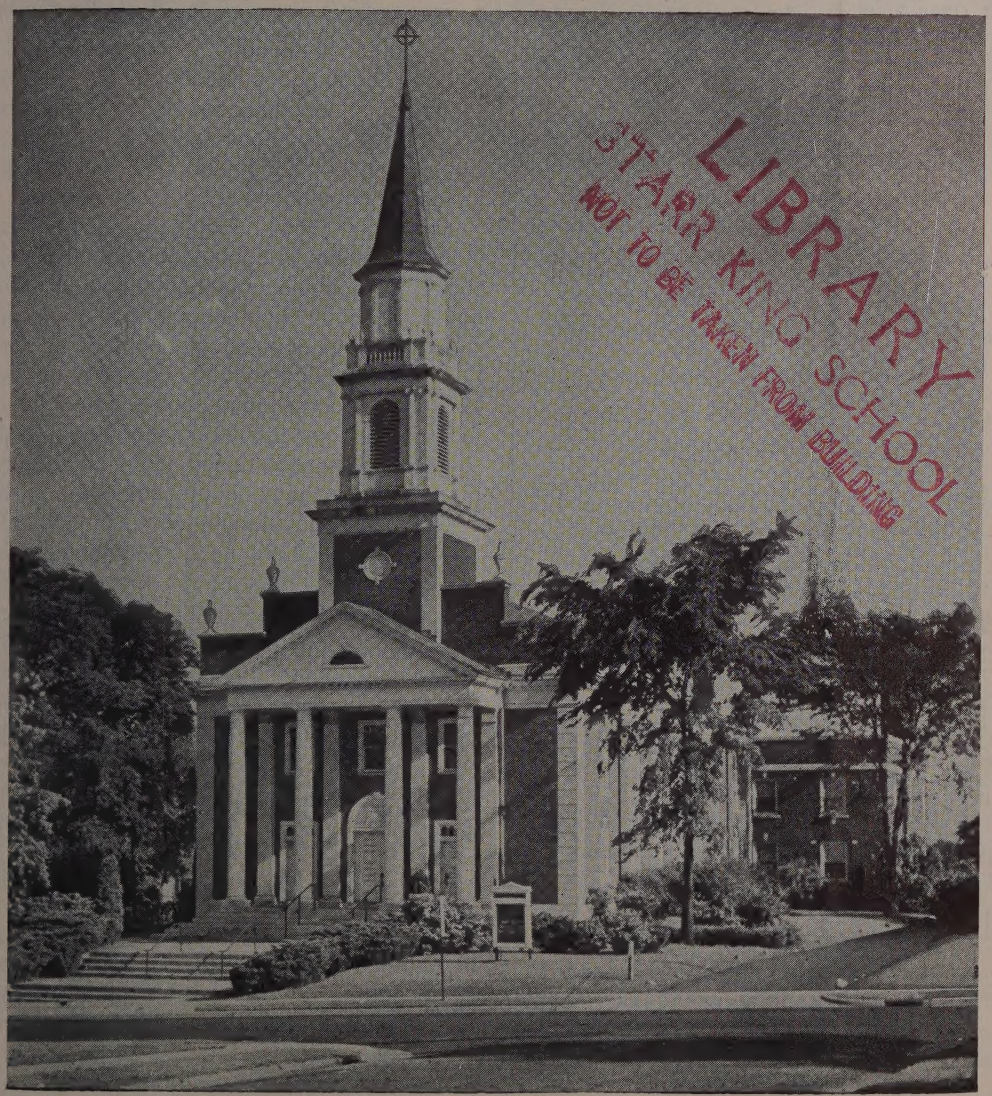
THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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One hundred seventy-five years of Universalism in Hartford and twenty-five years of service in this present ome of the Universalist Church of the Redeemer, West Hartford, Connecticut, celebrated by Rededication ervice, April 8.

Volume CXXXVIII June, 1956 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1956 — No. 6

The **Cover** — The Church of the Redeemer, Universalist, West Hartford, Connecticut. This beautiful temple houses a congregation and a church school that taxes its capacity. Hartford Universalists are engaged in the most vigorous program of service in the one hundred and seventy-five years of this historic parish.

Morton S. Enslin, Craig Professor of Biblical Languages and Literature at the Theological School of St. Lawrence University, is one of the leading Biblical scholars of our generation. At our request, Dr. Enslin has written a penetrating commentary on the significance of the famous "Dead Sea Scrolls." This essay, **Musings by the Dead Seaside,** is no dusty treatise. It is sound scholarship, illumined and informed by both wit and humor. Of certain intemperate enthusiasts Dr. Enslin says, "they added two and two and got twenty-two."

The illustration at the head of Dr. Enslin's article, showing two of the scrolls and one of the jars, is reproduced from an illustration in "The Dead Sea Scrolls" by Millar Burrows. We print this through the courtesy of Professor William L. Reed and with the permission of Dr. Burrows' publishers, The Viking Press.

Donald B. F. Hoyt, minister of the First Universalist Church of Rochester, New York and veteran member of the Board of our national church organization, wrote the full and frank account of the **Spring Meeting of the Board of Trustees.**

John C. Hanson, director of the Unified Appeal, furnished the heartening material for the feature, **You Plus the Unified Appeal Equals Success.**

Criterius from his mountaintop turns his telescopic vision on human needs and weaknesses and potentialities and, with compassionate understanding, tests us with his **Plumbline.**

William Wallace Rose, minister of the First Universalist Church of Lynn, Massachusetts, has the gift of saying a very great deal in brief pungent prose essays. What he says in **Make Music Out of Life's Remainders** is most helpful to all of us.

Musings by the Dead Seaside

Morton S. Enslin

WHEN word first came of the discovery of a Hebrew manuscript, nearly complete, of Isaiah, and to be dated well before the start of the Christian era, it was not surprising that it aroused great excitement. If this was true, it would certainly prove of profound value, for hitherto the earliest copies of any Old Testament book were from the ninth century of our era; this one, if genuine, would be at least a thousand years earlier. But even this was eclipsed by the rumor of later finds of thousands of other manuscripts, of essentially the same antiquity, of not only all the other books of the Old Testament, but of many other writings, many of them hitherto unknown, as well. Then came reports of the discovery and identification of the very group which had produced these manuscripts, in a monastery in the cliffs to the west of the Dead Sea, and who were almost surely to be seen as not only formulating many of the ideas, which later were to make their appearance in the Christian movement, but as very possibly the group which had produced John the Baptist and to which his greater successor, Jesus, belonged. Edward Wilson, first in his arresting article in the *New Yorker,* later in his somewhat expanded book, gave vivid expression to these notions, already being bandied about, when he wrote:

> This monastery, this structure of stone that endures between the bitter waters and precipitous cliffs, with its ovens and its inkwells, its mill and its cesspool, its constellation of sacred fonts, and the unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity.

That was news with a capital *N.* Small wonder that many people whose general interests were not, shall I say, predominantly churchly, became instantly agog. Let a lecture on the Dead Sea Scrolls be announced, and there is no problem in getting an audience; rather the problem is to find a large enough room and sufficient chairs. Wilson was not saying anything essentially new; he was simply repainting with a pretty full brush a pattern already sketched and chromoed by others who had a rather more solid historical training than he and who accordingly might wisely have been a bit more cautious in stating and publicizing their conclusions. To one who has been content to be more of an interested observer than an active combatant on either side, in what may be styled the Battle of the Scrolls, it has been instructive to see the growing concern, on the part of some of those most enthusiastic and certain of the antiquity of the finds, at the way matters have been getting out of hand, and to hear them uttering their soothing words of almost pontifical assurance that nothing really sacred is in danger of being overthrown or even restated. I fancy some of them may even have reflected at times a bit wryly on the word of James: "Beloved, how much wood is kindled by how small a fire." But their not unnatural concern is no less amusing than is the only slightly disguised glee on the part of certain semi-lay liberals, whose liberalism, while clearly evident to themselves, is rather broader than it is deep, at what seems to them but one more proof that the importance of the Christian witness has been vastly overstressed, that here is fresh proof that it has borrowed, and that in consequence its claims to uniqueness, if not finality, are significantly lessened in direct

proportion to its decreased evidence of originality.

But enough of this. It is all the unfortunate consequence, probably unavoidable in these days of radio and television, of allowing a matter of profound historical importance to be tried and settled in quite so slapdash a manner. It will be many years before the final verdict will be in. At the moment no Q.E.D. is possible. Every conceivable solution and identification have been made. Each scholar — and thousands have been at work — has been to date rather more successful in refuting the views of his rivals than in establishing his own. Perhaps the soberest and most substantial account has been produced by Millar Burrows, intimately concerned with these matters from the very start, for he was the director of the American School of Oriental Research in Jerusalem at the time the first finds were announced. His volume, *The Dead Sea Scrolls,* is not as easy reading or as spectacular as are some of those produced by more facile popularizers; but it is far more factual and instructive. In addition, he gives in translation the principal documents over which the Battle of the Scrolls has been waged: The Damascus Document, The Habakkuk Commentary, The Manual of Discipline, The Wars of the Sons of Light with the Sons of Darkness, and seventeen Thanksgiving Psalms. Furthermore, he lists some sixteen pages of titles of books and articles which had already appeared (at the time his book went to press last year) on one phase or another of this most intriguing and engaging subject. Professor Burrows is more confident than am I at the one all-important point, the date of the manuscripts; but his caution and reserve, above all, his scrupulous fairness in reporting the findings of those whose views he cannot share — and it must be remarked that there are many competent scholars (*pace* many popular pronouncements to the contrary) who are still far from convinced of the extreme antiquity of the scrolls and of their supernal value — these qualities in Burrows are most highly to be praised. This book is must reading for everyone who desires to see the subject as a whole. In the same breath it may be properly remarked that Solomen Zeitlin, the most conspicuous and outspoken opponent of the antiquity of the scrolls and the most persistent critic of every argument, has been equally fair. His criticisms have been sweeping and his own quite different views unhesitatingly proclaimed on the four winds, but the *Jewish Quarterly Review,* of which he has been long the distinguished editor, has been from the start open to all his critics, and he has published again and again articles in which the several writers have most heatedly denied both his views and his judgment. This scrupulous fairness on the part of both these thoroughly honest scholars must awake unqualified admiration. It is the truest evidence of honest scholarship at its best.

The story of the discovery of the Scrolls has been so often told that I suppose I may assume some degree of general reader familiarity with it in this article.

The story starts in February, 1948. On the afternoon of February 19 of that year, two monks from St. Mark's Monastery crossed war-torn Jerusalem to the American School with five manuscripts, which had come into the possession some months earlier of the Syrian Orthodox Archbishop Samuel. Dr. Burrows was absent from the city. Dr. Trever, a graduate student and acting director, looked at the manuscripts and copied two lines of the largest of them. He saw that it was Hebrew, but puzzled by the script, he examined slides in the school library of various Hebrew manuscripts and decided that this script was most like that of the so-called Nash Papyrus, an early fragment of Deuteronomy, variously dated by scholars from the second century B.C. to the third century A.D., with A.D. 100 perhaps the most commonly accepted date.

From the time the manuscripts were seen at the American School, the story is reasonably full and complete. Not so the all-important earlier chapter. As pieced together it is about as follows: probably in February or March of the previous year (1947) a fifteen-year-old Bedouin, appropriately named Muhammad adh-Dhib (that is, "the wolf"), chanced on a cave in the Wady Qumran, about five miles south of the northwest corner of the Dead Sea and less than a mile from an old ruin, Khirbet Qumran, long supposed to have been a Roman fort but which has since become headline news as the "Essene Monastery"!

The story is most uncertain, for the boy appears not to have been identified or questioned until two years later. The account of the discovery is most confused and in various recensions. According to one version, he was looking for a lost sheep; to another that he was taking smuggled goods from across the Jordan to Bethlehem; to a third, that he was taking refuge from a thunderstorm; to a fourth, when a runaway goat jumped into the cave, he threw a rock in after it, and, hearing the sound of breaking pottery he jumped in to see why. The cave, so it was claimed, contained several jars, most of them broken. Protruding from them were scrolls wrapped in cloth very badly decomposed and brittle. According to the story, he summoned a friend, and the two of them

ok their find to Bethlehem to a Muslim sheikh. See-g that they were not Arabic and supposing that ey were Syriac, the latter sent them to a merchant Bethlehem, and finally, after many delays, they were ought to the attention of Archbishop Samuel and ere eventually bought by him, although he was uite in ignorance of their nature and content. The ve which he bought at that time turned out to be: The now famous Isaiah scroll; 2. What is now lled the Manual of Discipline, and which at that me was in the form of two scrolls, having at some ncertain time become divided; 3. The Commentary n Habakkuk; and 4. A very badly preserved Aramaic roll, which, remaining unopened until 1956, was irily but mistakenly referred to as the "Lamech roll", but is now seen to have been an Aramaic ersion of parts of Genesis, interspersed with tales nd legends of the Patriarchs.

According to the story, these five were but part of he original find, which had been of eleven manu-cripts. During the preceding weeks of attempted isposal, the two parts had been separated and the emaining six scrolls had eventually been purchased n Bethlehem by the late Professor Sukenik for the Hebrew University. These six proved to be parts of hree works: 1. An Isaiah scroll, very badly preserved nd far from complete, containing several portions olled up together; 2. The Wars of the Sons of Light vith the Sons of Darkness; and 3. Four badly dam-ged pieces, rolled separately and containing some wenty Thanksgiving Psalms, somewhat resembling hose in our Psalter, but quite independent of them.

The point to be observed — and it is the all-im-portant one — is that there is absolutely no guarantee (nor seemingly any way to guarantee) that the manu-cripts were actually found as was reported. They vere not found by archaeologists or other responsible people, but were reported to have been found by wo Bedouin boys who could not be located for two ears. And they had passed through many hands be-ore they reached the Archbishop. In brief, the whole tory of the find is hearsay. All early attempts to get o the cave were strangely blocked. Actually, the cave vas not excavated or even inspected until January 28, 1949, two years after the reported find. All earlier ttempts to get guides mysteriously failed. When inally it — or what was believed to be it — was found, it was seen that in the interim it had been visited several times by "unauthorized and incom-petent people." A second opening had been cut into he cave, the floor of the cave had been dug up, and some of the rubbish thrown outside. Burrows sadly but candidly reports: "An accurate description of the cave's condition and contents as first found by the Bedouins was thus rendered forever impossible." A short time after its first official rediscovery it was visited again. It had surely been surreptitiously visited in the short interim, for some of the materials which the archaeologists had noted in their January visit were not there in February, but subsequently turned up in Amman, miles to the east in Jordan.

But the archaeologists were convinced that this was the original cave. At first they seem to have thought optimistically that certain fragments which they found there were parts of the original scrolls. This later proved to be in error. They did find parts of a commentary on Micah, plus a lot of stuff, including cigarette butts left by clandestine searchers. Actually, thus all proof of date for the scrolls depends upon the scrolls themselves. The cave proves nothing. The jars prove nothing. There is absolutely no reliable evidence that the manuscripts were found there. Nor does the fact that a piece of cloth, in which they were wrapped, when subjected much later to a Carbon 14 test, received the age rating, "167 B.C. - A.D. 233," prove much. It is the cloth, not the manuscript, which is thus (very provisionally) so dated. If the manuscripts were smuggled in, as from Egypt, such wrapping would not be impossible. I am not suggesting that they were; in fact, I seriously doubt it, since apparently they seem to have been sold for a comparatively small amount. Clever manuscript fakers would scarcely have wasted time with these financial small fry with so many potentially larger fish ready and eager to be hooked. All I am suggesting is that the whole introductory chapter is utterly vague and unsubstantiated.

A few words may conclude the tale of vicissitudes of the scrolls themselves. Between the time of their purchase by Archbishop Samuel and his showing them at the American School, he had tried to find out what they were and what they were worth in terms of hard cash. He had even taken them to Beirut — quite against the law as he was later to discover — but with no success. Later he brought them to America where they were for years on exhibit. The millionaire market slumped, and finally in 1954 they were purchased by the government of Israel for a good round sum, but scarcely a quarter of what the godly cleric seems to have been led to believe they would fetch in the land of gold and Foundations. During February, 1955, this acquisition by Israel was publicly an-

(continued on page 143)

Spring Meeting — Board of Trustees

Donald B. F. Hoyt

THIS report is written for the purpose of setting the facts before our readers, so that busy rumors may be exorcised, so that the spirit, compounded of determination and hopefulness, with which the Trustees ended their meetings, may be known and communicated.

At 9:45 P.M., April 17, the meeting opened with all but two members present. Around the table on the top floor of the headquarters building were: Alan Sawyer, President; the Rev. Melvin Van de Workeen, Dr. Gustav Ulrich, the Rev. Ida M. Folsom, Wilson Piper, Arthur Litchfield, Dr. Donald Hoyt, Dr. Max Kapp, Levon Seron and Dr. Brainard F. Gibbons, ex officio. The Rev. George Lapoint and Holbrook Mulford were unable to be there.

A special order of business was the appearance of Andrew Weakley, of Pennsylvania, as representative of the Murray Grove Association. He informed us that the Association intended to rebuild the properties, which were destroyed by fire last summer. Towards the expense of the project, he reported receipts of $37,500 from insurance, $5,958.94 from donations, $585 in pledges, a total of more than $43,000. He was confident that more money would be received as soon as the rebuilding program was begun. The contractors' estimates for the work range from $65,000 to $75,000.

The specific purpose of Mr. Weakley's errand was to obtain the consent of the Board for the program; for according to the Bylaws of the Association, the UCA Board must grant such permission. The UCA Board also holds the securities of the Murray Grove Association. Without unduly prolonged discussion, the Board assured Mr. Weakley of its consent and its co-operation. There was no financial commitment by the Board. None was sought. Mr. Weakley's visit was solely to fulfill the requirements of the Bylaws.

Auxiliary Reports

Next came the report of the Association of Universalist Women, given by the president, Mrs. Laura Hersey. She said that the financial affairs of the Association had gone through a period of transition: whereas in former years, there had been three sets of books in different parts of the country, now all the bookkeeping is done at 16 Beacon Street, and th fiscal periods coincide. This is the twenty-fifth ann versary of the Clara Barton Camp. She reviewed th growth of the camp from its humble beginnings t the present institution of two camps, with an enrol ment of four hundred boys and girls and a budget o $80,000. The camps have been models for twenty four similar camps in all parts of the world. Th continued interest of the Heckscher Fund is shown b its gift of $3,000 for a tennis court. Mrs. Herse stated that the new Year Book, the sixteenth, is th best ever. It is dedicated to Mrs. Jeannette Mulford a former president. She reminded the Board of th Theological Scholarship Fund of $1,000 which th Association provided at the Detroit assembly and ex pressed the hope that it would be increased in th future. She reported the setting up of A.U.W. inst tutes in different parts of the country by Mrs. Ann Bowman. In closing her report, Mrs. Hersey reaf firmed her intention to secure a special contributio from the Association of $5,000 towards the budge of The Universalist Church of America.

Dr. Emerson Lalone, the acting manager, reporte for the Universalist Publishing House. He said, " would say that we are doing *quite* well. We have no yet closed the books — the fiscal year ended March 31 The deficit may be larger than last year, but nowher near the astronomical amount we had five years ago This improvement is due to an efficient executiv committee which has met regularly. The funds are i the hands of the Old Colony Trust Company, whic has been exceedingly active in handling them. Th sustaining fund last year was $6,000. Our conditio is better, but still very unhealthy; we are in an uncer tain state of equilibrium. Again, I want to say, w cannot defer indefinitely a program for raising ou capital funds. I want to remind you that *The Univer salist Leader,* through the years, has beat the drums or expansion and church building in all parts of th country." During the brief question period, he re ported *The Universalist Leader's* subscription list a 3,434.

Levon Seron reported for the Association of Uni versalist Men. He is the president. The News Lette has 932 subscriptions. The membership has increase

150. All bills are paid. He praised the secretary, arold Perham, for his indefatigable labor.

For the Universalist Historical Association the Rev. arry Sherman reported a substantial increase in the curities portfolio and dues from 121 members. He id that the Society desires to add to its collection of storical books, manuscripts and periodicals. One ok, *Worship and the Well Ordered Life,* by Clarce R. Skinner, has been printed in co-operation with e Charles Street Meeting House Press. *A History of niversalism,* by one of our well-qualified ministers, being planned. A new step in publishing will be ken if the Society succeeds in its purpose of issuing *eligion Can Make Sense,* by Clinton L. Scott, in a per-back edition. Copies of this and Dr. Skinner's ok will be supplied to the theological schools, colge libraries and similar institutions. It is the intenon of the Society to produce a calendar of significant niversalist historical events to be circulated in ckets to the ministers. The directors of the Society e now meeting bimonthly.

For the Liberal Religious Youth, Mr. Bob Johnson id that the national conference would be held in ne at Greenleaf State Park, Oklahoma.

In June, twenty-nine persons are going to the IRF d to Albert Schweitzer College in Churwalden, vitzerland. The present budget of LRY is $27,000 which $15,000 is for the staff. In answer to one the questions, he said that a serious cut in the UCA propriation would probably mean reduction of the ff. Now the Board adjourned for luncheon.

Dr. Gibbons' Resignation

The first item of business after the noon period was e resignation of the general superintendent, Dr. ainard F. Gibbons. This serious and solemn matter as discussed in executive session, from which Dr. bbons excused himself, followed by the constituon of a committee of the whole which interviewed r. Gibbons. The inquiries of the Board brought out r. Gibbons' statement that no personalities were volved in his decision to resign. As nearly as it can stated, this is the situation which Dr. Gibbons und difficult: he had been very happy in the active inistry, but he had accepted the position of general perintendent because he had been asked to give the niversalist Church the benefit of his organizational d business experience. As general superintendent, e financial strictures had made it impossible to put to operation the needed management survey which ould have brought more efficiency to the headarters. So, as he put it, "I am neither a minister nor a businessman." He appreciated the desire of the Board to have him reconsider his resignation, but firmly stated his belief that he should resign.

Some of the comments are here set down.

Mr. Piper: Dr. Gibbons has brought to our people and churches the awareness of some very critical problems. A healthy organization is needed — and we are not a healthy organization. I think we should accept his resignation in every graceful way possible and let the churches know that he has made a contribution to the cause which few others could have made.

Dr. Kapp: We have not been kind to our elected officials. This concerns me, because it takes a man's life.

After exhaustive discussion, Dr. Kapp made the following motion:

Whereas, under the date of June 23, 1954, the general superintendent, the Reverend Brainard F. Gibbons, S.T.D., presented notice of his resignation, to become effective within six months after the UCA board shall notify him of acceptance, or six months after he shall have given notice to the UCA Board that it is to become effective, and whereas he has presented such notice under date of March 23, 1956,

I move that we accept with regret the resignation of the general superintendent, such resignation to become effective June 30, 1956, with three months' termination salary beyond that date; that between this date, April 17, 1956, and June 30, 1956, he be granted three weeks' vacation, the dates of such vacation to be of his own selection; that an appropriate statement be framed to accompany this action.

The motion was unanimously adopted.

An explanation of the preamble to the motion would be helpful. Soon after Dr. Gibbons took office, he sent his resignation to the members of the Board as a kind of advance notice which could be accepted at any future date by either party. That resignation was received by the Board and placed on file. It was not required of Dr. Gibbons; it was his own act. It is a procedure used by several of our ministers when they assume a pastorate.

The Budget

The evening session, Tuesday, April 17, was devoted to the budget for the ensuing year.

Before attacking the figures, the members heard the president read several communications, including a six-page telegram, from ministers of our churches all urging courage in formulating the budget, not the courage of standing at the bridge, but courage born

of optimism for the future. Next the president told the Board some of the comments which had been made during the special meeting of April 7 and 8 when state superintendents, trustees and ministers had met with the officials and the Committee on Budget and Control. He said the consensus of that gathering had been that the Board should set its sights on the expanded budget of $163,000, which might be financed by appropriations from the state conventions, the auxiliaries, the ministers, and by a special gifts campaign.

The actual wrestling with the budget began Wednesday morning. The president said, "We ought to take stock at this moment — it is important to our whole point of view. Our mistake in the past was in adopting budgets, knowing there would be a deficit. I do not feel that those who want a bigger budget are going to lose track of the problem of finding the money to finance it. At the special meeting last week, there was no defeatism — rather a strong spirit of getting on with things."

Here was the question: If the current budget was to be $164,969.19 and the estimated income $131,880.63, the balancing figure of $33,088.56 must be raised by a special gifts campaign: would that campaign affect the Unified Appeal? John Hansen, the director of the Unified Appeal, was confident that the extra amount could be solicited without an adverse effect upon the Unified Appeal.

Mr. Litchfield said, "We cannot be looking for the extra money we need by studying the figures. We have got to go out and raise what we need. Let us pare the budget. If we adopt the bigger budget with a plan to raise it, let's put it into figures right here before we leave this meeting. Why not cut the budget back and adopt a supplemental one — use the extra money only and if we get it?

This seemed to be a good suggestion to the members. On the blackboard figures were put and the suggestion accompanying them was: freeze the present budget at $165,000 for a period of three years. Permit expansion in case of additional receipts only. This was the table:

$54,000 is a constant, the expected income from invested funds.

This year's Unified Appeal	Budget	Needed to meet it
$76,000	$165,000	$33,000
Next year's Unified Appeal		
$91,000	$165,000	$20,000
Unified Appeal two years hence		
$109,000	$165,000	$10,000

Towards the needed amount, the Association of Universalist Women has indicated a pledge of $5,000; State Conventions might contribute $5,000. The remainder, $23,000, would be solicited from individuals. The outcome of the campaign should be known by January 1, 1957.

Most of the members felt that the pared budget of about $132,000 would not cut the program; it would cut the staff drastically; it would cut into the administration of the program. As Mr. Hansen said, "Not being able to support the Council of Liberal Churches is what hurts, too." Mr. Hansen advised a schedule of three-year pledges and the setting of a goal of $75,000. He was confident of its success *if* we maintained *a balanced budget.*

With this starting point, the pared budget was revised to bring it into line with expenses. The work of revision occupied Dr. Gibbons, Mr. Seron and Mr. Litchfield throughout the afternoon. In their absence the Board dealt with the Report of the Committee on Official Reports of the Detroit General Assembly which had presented the report of the Committee on Recommendations; the report of the Advisory Committee in the field of Education which recommended twelve church schools to be recipients of $100 each for one year, from the income of the estate left to the UCA by the late Eugene Bowen; a report from Mr. Piper upon reconciliation of funds in the UCA finances.

Following the dinner recess, the budget revisers came in and presented two budgets: 1. a core budget; 2. a supplemental budget. The proposed core budget, $137,581.62; the proposed supplementary budget, $164,314.28. By further possible deductions, due to the interim which might elapse between the date of Dr. Gibbons' departure and the engaging of a new general superintendent, the core budget could be cut so as to leave a net deficit of $919.44.

Discussion upon these two budgets continued through part of the following forenoon. (Of course, the Board did adjourn through the night.)

It was the final vote of the Board to adopt a core budget of $135,190.82 and to operate upon it until December 31, 1956, unless receipts from the special campaign should justify additional expenditures. The only thing the Board cannot do and will not do is to

(continued on page 140)

BANGOR CHURCH PROMOTES THE UNIVERSALIST MINISTRY AS A PROFESSION

ft to right: The Rev. Albert C. Niles, minister of the First Universalist Society of Bangor, Maine; David Smith, ›ver-Foxcroft; the Rev. Philip R. Giles, director, Church Extension and Ministry Departments, UCA; Kenneth ıehl, assistant, Church School, Bangor; Richard J. Norsworthy, Dexter; John Pierce, Guilford; the Rev. Walter ›ok, field work supervisor, Bangor Theological School; Dr. Milton M. McGorrill, minister of the Church of ıiversal Fellowship, Orono.

The First Universalist Church of Bangor, Maine, ınched its program of informing qualified candi-ıtes about the Universalist ministry as a professional reer. By unanimous vote at the annual meeting of e Society on February 14, a supper meeting for stu-nts of the Bangor Theological School was planned. ıis was held on March 13 at the church under the int chairmanship of Mrs. Esther Lewis and Cecilia adstreet.

Twelve students who were either serving in Univer-list churches throughout the state or were interested learning about Universalism, accepted the invita-ın. The Rev. Albert C. Niles, minister of the host urch and member of the Central Fellowship Com-ttee, introduced to the guests the Rev. Philip R. les, director of the Department of the Ministry of e Universalist Church of America. Mr. Giles out-ıed some of the history and procedures of the Uni-rsalist denomination and led a question period filled th lively inquiry from these men of diverse religious ckgrounds.

Dr. Milton M. McGorrill, minister of the Church Universal Fellowship in Orono and acting State perintendent of the Universalist Church of Maine, served as a resource leader in the discussion. A member of the Bangor Theological School faculty, Dr. McGorrill was able to bring much insight to the meeting both as an official and as a local minister. The Rev. Walter L. Cook, field work director of the Seminary, also served on the discussion panel.

Merrill R. Bradford, chairman of the Standing Committee of the Society, has helped renew the relationship between the Universalist Church and the Bangor Theological Seminary. In the past the Staples Class, an adult Bible Study group in the church, furnished scholarships for seminary students who helped in the youth and church school work.

Bangor Seminary is a non-denominational school with most of its support from Congregational Churches. Since its founding in 1814, it has served churches in Maine through its student pastorate program. Several of our present ministers are graduates of this institution. To strengthen the program of informing students about the Universalist ministry campus visitations are being arranged. It is expected that the supper meeting will become an annual affair at the First Universalist Church of Bangor.

DR. GIBBONS' GOOD WORK

THE resignation of Brainard F. Gibbons from the office of General Superintendent to take effect June 30 is chronicled by Dr. Hoyt elsewhere in this number.

Dr. Gibbons took office November 1, 1953. Since that date, he has labored hard and effectively and accomplished a deal of good, sound work. Our General Superintendent's achievements are in large part of a kind that can best be described as spectacularly unspectacular. This is so because these projects dealt mostly with internal organization. Detailed research leading to most necessary systematizing of internal financial procedures was spearheaded by Dr. Gibbons. A program of better financing, both for the national organization and our local churches was launched, and is producing good results.

In addition to these time-consuming matters, Dr. Gibbons had to spend much time and energy on the growing functional co-operation between the Universalist and Unitarian Churches through the newly set up Council of Liberal Churches.

Like every other General Superintendent, he visited many churches and spent uncountable hours in consultation with Universalist ministers and layfolk.

The retiring General Superintendent deserves the gratitude of Universalists for good work well done in most difficult areas. His administration will bear fruit in years to come in more effectively organized and supported Universalism.

OUR VOTES WERE PROMISES

RELIGION is both intensely personal and universally social. Religion comes from within the deep springs of personal thought and action, but it is never solitary. Religion grows in fellowship. Fellowship requires organization and organization must have the means of exchange. Hence, the Unified Appeal of your national Universalist Church. It is as simple *and as imperative as that.*

You have a minister for whom you have respect and affection. You have him because your church organization, from generation to generation, has supported theological education and kept the ranks of the ministry filled.

Your children and young people have an educational program which includes a carefully worked out curriculum, leadership training courses for teachers and expert help from a national staff of competent educators. Why? All this you have because your national church organization has made religious education a major part of its business for many years.

You have a Service Committee which acts in your name both in emergency situations and in long term projects of human service, bearing witness for you to human brotherhood. How come? Because your national church organization fostered active service.

You have new church fellowships in various parts of the country that need some help and are getting it. From where? From your national church organization.

And why does your national church sponsor and foster a ministry, a program of education for childhood and youth, a service program, and church extension? *Because in General Assemblies in past years you or your local church delegates voted for them.*

And how are these programs to be guaranteed present and future support? By contributions from local churches and individual Universalists. In this connection, however, it must be pointed out that a large part of the program is carried by income from money given by no living Universalists. This money came from the past. Most of the ministers' pension payments come from this source.

The larger part of current expenses comes, *as it should,* from annual gifts of living Universalists through their Unified Appeal.

Living Universalists during the last fifteen years voted the present program into being. By those votes we promised to support the program through our Unified Appeal. We charged our Board of Trustees and our staff to carry out the program. This they can do only insofar as we make good on our promises of support.

The books of The Universalist Church of America close on another fiscal year June 30 next! So? Make good your promises to your church. Validate your vote. Send in your full fair share now!

DIVINE PATERNITY ALL-FAITH CHAPEL TELEVISED ABROAD

A sequel to the dedication of the All-Faith Chapel in the Universalist Church of the Divine Paternity April 8 (reported in our last number) is most pleasant to report.

The United States Information Service, the Voice America, has sponsored a film about this all-faith apel and the "Liberal Christian Church" which ouses it. Appearing in the film with the Rev. Albert Ciarcia, minister of the church, were the Moslem, indu, Buddhist, Confucianist, and Jewish representa-ves, Dr. Abdelmonem Shaker, Swami Nikhilananda, ev. Hozen Seki, Dr. T. F. Cheng and Rabbi Samuel lver, who took part in the dedication.

Because the people of the Universalist Church of ivine Paternity had enough concern for universal ligion to set aside an All-Faith Chapel in their build-g, the story of the church and its action will be told many lands. The film telling the story will be dis-ibuted to twenty-seven countries through forty tele-sion channels.

ASSACHUSETTS UNIVERSALISTS ON THE MARCH

THE ninety-seventh session of the Massachusetts Convention of Universalists revealed a healthy urch organization on the march. All of the meet-gs in Lowell, May 11 and 12 were well-attended and e programs were lively.

The Saturday morning business sessions brought to e delegates most encouraging reports. These reports se to a positively inspiring climax in the presenta-on of the work of the Church Extension Committee. he chairman, the Rev. Raymond Hopkins, called on e minister of our new church fellowship, Sixteen cres, Springfield, the Rev. Keith Munson, who out-ned the growth of the movement from its beginning ith no members to its present status of fifty-one embers, and a church School in the first year of ork. The Rev. George Spencer told about the expan-on in the new locality in Worcester. The Rev. Robert olley outlined the progress in the growing South eymouth parish, housed in its new building, and the ev. Kenneth Patton told of the experimental work ing done at the Charles Street Universalist Meeting ouse in Boston.

In his annual report to the delegates, Dr. Clinton ee Scott, State Superintendent, reviewed his ten years office and presented his resignation to take effect ptember 1. The delegates gave Dr. Scott a rousing nanimous vote of appreciation for his work. (In our xt number we will carry an article on Dr. Scott.) The entire convention made manifest a healthy irit of good will, mutual respect, and unanimous termination to make Universalism better serve the ople of Massachusetts.

HELP FOR THE LOCAL EDUCATION PROGRAM

EVERY Universalist and Unitarian church has received a field work request blank from our Division of Education (C.L.C.) for the period, September 1956. If we were now in the parish ministry, we would fill out that blank *without delay* to insure our church as much service as we could wangle from the excellent staff members available. When we were in the parish ministry, there was no such service of trained and skillful and well-nigh tireless educators to be had.

In this service of the staff members of our Division of Education is opportunity for improvement in the local church program beyond the power of mere words to describe in this brief compass.

One sentence in the staff letter to the churches interests us very greatly. Would we could have had such service years ago. Our educators say: "From experience, we report that field work is most helpful when the approach is to the total church, alerting all adults to the philosophy of liberal religious education, to the range and vitality and meaning and skills of the educational program." That is our experience also. In our earlier days we had to do this in our own too awkward way without benefit of such excellent help as is now available to every local church that will ask for it soon enough.

Send in your request for field work NOW.

A.U.W. YEAR BOOK

THE Fifteenth Annual Year Book of the Association of Universalist Women is off the press. Edited by the Executive Director, Anne Bowman, the current number of this useful tool is divided into four sections: Organization, Program, Service, and Worship, and is considerably larger than former numbers.

Copies will be going to official members of the organization by the time this is in print. Extra copies are available at fifty cents each.

A.U.A. MEETINGS

As we go to press, delegates to the annual May Meetings of the American Unitarian Association are assembling in Boston. In our next number, we will report on this Session of our fellow liberals.

BOARD MEETING

(continued from page 136)

vote money it does not have, as has been done in the past.

Resolutions

After the noon period, Dr. Kapp offered resolutions: 1. Expressing the deep appreciation of the UCA Board to The Universalist Publishing House for preserving a worthy religious journal for the Universalist Church; 2. Expressing appreciation of the work of the Universalist Women and their loyalty to the cause. 3. That the Reverend Philip Giles and Mr. Wilson Piper be appointed to prepare the draft of a new agreement with the National Memorial Church in Washington, D.C. This resolution would put into effect a new relationship between the National Memorial Church and the UCA, making the Washington Church a tenant of the edifice, independent, released from the supervision of the UCA Board.

All resolutions were adopted.

Much other business was transacted during the three-day session, routine affairs, important, but familiar. Those matters are recorded in the official minutes of the secretary, Miss Esther A. Richardson. This report, however, is to inform all Universalists about the extraordinary items of the meeting. The Board has acted to the best of its collective wisdom and ability and the members can but hope that all Universalists will do the same. No more could be asked.

You + UA = Operation Success

Sixty-seven churches and six states have done more this year (to May 1, 1956) than they did last year (total to June 30) for the Universalist Unified Appeal.

Is your church listed here as one of them? (Ten more will be listed next month.)

Despite these significant gains only $34,617.99, or less than one-third of the $109,185.69 needed to balance this year's budget before June 30, is now in hand.

Please, Please, Please. Hurry, Hurry, Hurry. Help, Help, Help. Now, Now, Now. Thanks, Thanks, Thanks.

California
- Balboa
- Pasadena

Colorado
- Denver

Connecticut
- Hartford
- Meriden
- New London
- Stamford

Florida
- St. Petersburg

Georgia
- Atlanta

Illinois
- Bingham
- Peoria

Indiana
- Cunot
- Terre Haute Fellowship

Maine
- Brunswick
- Bryant Pond
- Caribou
- Dover-Foxcroft
- Lewiston
- Livermore Falls
- North Jay
- Norway
- Oakland
- Turner Center
- Waterville

Maryland
- Silver Spring Fellowship

Massachusetts
- Attleboro, North
- Charlton
- Danvers
- Gloucester
- Melrose
- Milford
- Shirley
- Swampscott
- Wellesley
- Wakefield
- Weymouth, South
- Worcester, First

Michigan
- Concord
- Northwest Detroit

Minnesota
- Rochester

New Hampshire
- Enfield
- Nashua
- Winchester

New York
- Bristol
- Canton
- Carthage
- Hamburg Fellowship

North Carolina
- Kinston

Ohio
- Cleveland, First Church
- Eldorado
- Norwalk

Pennsylvania
- Philadelphia, Church of the Restoration

Rhode Island
- Providence, First

Vermont
- Derby Line
- St. Johnsbury

Wisconsin
- Wausau

States:
- Colorado
- Connecticut
- Florida
- Georgia
- Maryland
- Wisconsin

PLUMB LINE

Behold, I will set a plumbline in the midst of my people, Israel."

IN *The Flowering of New England,* Brooks tells an anecdote about Elizabeth Peabody, "genius of the American kindergarten." Miss Peabody absentmindedly had walked into a tree, bruising her nose. Had she not seen it? "I saw it," Miss Peabody said. "I saw it, but I did not realize it."

Father Ballou, in his *Treatise,* gave a philosophic basis for the confidence of the Universalist faith in two fundamental theses: "1. Man is dependent in all his volitions, and moves by necessity. 2. The Almighty has a good intention in every volition of man." It has been a difficult lesson to learn and to teach. In the face of what seems to be deliberate sinning, it is difficult to believe that man sins only "in consequence of an error in judgment," and must, by nature, do better as he knows better. Does the criminal not know better? Are the roots of his wrongdoing in simple ignorance? It may be that Miss Peabody's nose will lead us further than our own in understanding this. "Seeing" finds its effective depth only in "realizing." Seeing to the realizationth degree equals a sound nose. Equally we must raise knowing to the degree of appreciation to equal a good life. Certainly we can hold an intellectual opinion while at the same time acting contrary to it. But Ballou is speaking of more than a state of reason. His "volition" is the result of appreciation by the whole man, emotional rather than rational condition.

This would seem to indicate two helpful truths. First, a person who is intellectually aware of the difference between right and wrong, and yet does wrong, is not therefore doing wrong deliberately and consciously, in contradiction to Ballou's theses. He is indicating that the awareness has not yet penetrated into the seat of his actions. No one finds happiness in wrongdoing, and certainly no one knowingly denies himself satisfaction. To controvert either of these propositions is to strip the human experience of all meaning, whether temporal or eternal. Yet to admit them is to recognize the truth of Ballou's teaching and the basic article of the Universalist faith. Second, religion, in assisting men to their rightful occupation, must appeal to the whole man. Reason is only one influence upon action, and only one part of realization. We need to teach and to celebrate our gospel through all of the senses that God has given us for His and our glory. —CRITERIUS

MAKE MUSIC OUT OF LIFE'S REMAINDERS

William Wallace Rose

How does one proceed when the way ahead is hidden and the outcome unpredictable? Then we do the best we know how, and keep on doing it, ever trying to better our best, leaving the result with God. But there are times when the road ahead is not only hidden but blocked. When there's nothing unpredictable about the outcome — there is no "keeping on." What then?

Then you do what the famous violinist, Ole Bull, did when in the midst of a concerto backed by full orchestra, his E string snapped. Without pause Ole Bull finished the number on the three remaining strings!

Someone has written: "Every man's life is a diary in which he means to write one story, but is compelled to write another." If that were written cynically, there is at least this to be said: Life does offer us more than one story to write; many more than one.

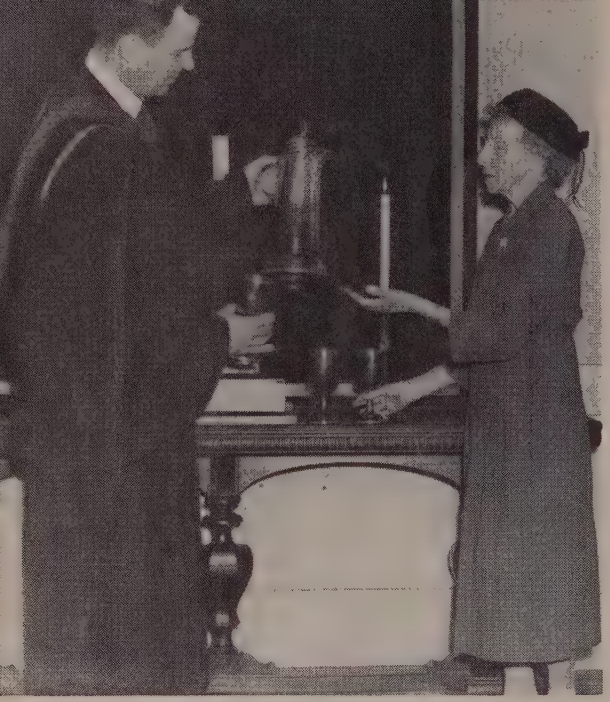
Which leads to the point: namely, that anyone who is not spiritually prepared to meet the frustrations of life is not prepared for life itself. For frustrations are the common lot of humankind, and most people at one time or another have to settle for something other than what they wanted.

If then we are not prepared to shorten our expectations; if we have no philosophy for failure, then we are unprepared to cope with the ordinary vicissitudes of every day, to say nothing of life's major defeats and disappointments. And the only kind of philosophy equal to these needs is religiously based, namely, a faith that gives the soul its dauntless capacity to make music out of life's remainders.

There are people caught in "the fell clutch of circumstance" who call these unhappy situations their "cross". They think of the experience as something to be endured in resignation. But the Man who made the cross a symbol of courage did not endure the cross; He used it. He did not merely take the blows hurled at Him; He turned them into mighty weapons against evil.

So your "cross", whatever it is, can hold for you another meaning than submission — a meaning unwittingly given by a small girl who was asked what church her family attended. She could not remember the name, but said it was "the Church down the street with the *plus sign* on top."

Aye, the crosses we bear — the true crosses, not some trivial or passing setback — can be a plus sign, signifying that by the experience a richness has been added to our days that was not there before.



Minister and eighty-four-year-old church member examine old communion silver at the First Universalis Church of Medford, the Rev. Grant F. Haskell and Mis Anna Tucker, a member of the church for sixty-seve years. (Picture taken by Kenneth S. Lowe, Sr., a truste of the church)

Persons and Events

Elder statesman installs minister of Universalist Church, Farmington, Michigan. The bottom row, reading from left to right, includes the Rev. Elizabeth Etz, Dr. Frank D. Adams, past president, Universalist Church of America, the Rev. Walter E. Kellison and the Rev. Helen F. Adams. The top row, reading the same way, includes P. G. Schlotterbeck, president of the Farmington Church, Dr. Tracy M. Pullman, and the Rev. Edward M. Minor.

DEAD SEA SCROLLS

(continued from page 133)

unced. The other six fragments d remained in Jerusalem at the He- ew University.

Before commenting on the nature d antiquity of these eleven scrolls, brief word is necessary about subse- ent discoveries, for these latter have t unfortunately attained wide pub- ity, since, as popularly reported, they have a romantic appeal. The Khir- t Qumran ruin, long believed to be Roman fort, and which was in the me wady as the cave, was examined. any coins from the beginning of the ristian era to the time of the Jewish volt (A.D. 66-73) were discovered it, which not unnaturally suggested at it had been occupied during the st two thirds of the first Christian ntury. Pottery of the Herodian age s also found, and one complete jar the same type as the broken ones Cave 1.

From time to time other fragments owed up. Claims were at first made at they came from Cave 1, but it s subsequently admitted that they d come "from the general vicinity." January, 1952, two competent in- stigators (Harding and Père de aux) went with Bedouins to a near- wady (Murabbaat), some twelve les south of Khirbet Qumran, and ere rewarded with many fragments d coins. There seemed evidence of e occupancy of that cave during the ys of the second Jewish revolt against me (*ca.* A.D. 132); there were even agments of letters mentioning Bar khba, the ill-starred hero of that bellion. It has been reported that ere are also "two letters bearing his me." If, as I have been told in all riousness, these letters were "signed" the doughty general, we may have modify our notions as to the form letters in antiquity—at least in the bulous area of the Dead Sea.

Systematic excavation of the whole ea resulted, in no small part due to a mewhat belated desire to keep out douins and other illicit poachers ger for a dishonest buck. Other ves were opened; in many of them ttery was found. In two were dis- vered manuscript fragments, one be- g a tiny bit of Leviticus in the ar- aic "Phoenician script." Other finds were bits of Exodus, Ruth, Isaiah, Jeremiah, and the Psalms. One find was of particular interest. It was three pieces of copper, each about a foot wide and thirty-two inches long. These were tightly rolled together, two in one roll, one separately. As yet they have not been unrolled or read, but their length has been guessed by the convolutions at the ends of the rolls. Various hypotheses have, of course, been advanced as to their original purpose. Some have seen them as containing some ordinance or rule originally posted in the main build- ing of Khirbet Qumran. Others have hazarded the more romantic guess that they contain the record of the com- munity's treasures, with indications as to the places in which said treasure was secreted. To the severely unar- chaeological mind it might seem that a copper strip eight feet long and a foot wide would not have been the handiest way to preserve such top se- cret information. But to express such doubts is to stamp oneself a doubting Thomas, cynically unsympathetic to the labors of pure research. Since as yet, as already remarked, the badly oxidized and brittle scrolls have not been un- rolled, it is easy to speculate as to what the future will bring forth, even news of a frantic treasure hunt in which Israelis and Arabs drop hand grenades for picks in a common search for the cash which prospective members of the order had to fork over before they could become Essenes in good stand- ing.

In this rapid survey only one more find can be mentioned. This was an- other cave, prostyle Cave 4. In it fragments of at least sixty different manuscripts are reported to have been found. Thus, from all the finds, frag- ments of perhaps one hundred differ- ent Biblical manuscripts will eventually be made available. Almost all of the Old Testament books are represented. Bits of the Pentateuch and of Isaiah are the most common, with many frag- ments of Psalms, Daniel, and Jere- miah. Commentaries on the Psalms, on Isaiah, and on some of the Minor Prophets, together with bits of other hymns, not unlike the Thanksgiving Psalms, are among the items listed. In addition, there are also bits of the Manual of Discipline, of the apocry- phal Book of Tobit (in both Hebrew and Aramaic), and—a good deal has been made of this—a fragment of the famous Damascus Document, a copy of which had been found in 1896 by Solomon Schechter in a genizah in Lower Egypt, near Cairo. Discovery of *this* fragment was to pour high octane gasoline on the fires of perfervid imag- ination. A substantial part of the find- ings from Cave 4, it is reported, has been purchased by McGill University for $15,000, although these fragments must remain for the present in Pales- tine for study and publication.

A final word of caution is necessary. It is perfectly true that fragments of all the Old Testament books have been found, but they are but tiny fragments, many carrying only a verse or part of a verse. That they are valuable and worth study is without question, but it should not be thought, as apparently many readers do, that they are com- plete or even substantially complete manuscripts. The only such that were found were those of the "original dis- covery."

One last detail must be mentioned. From February 9 to April 24, 1953, the ruin of Khirbet Qumran was re- examined and excavated. On the basis of the finds, principally coins and pot- tery, it is now believed that this build- ing was occupied from about 100 B.C. to A.D. 70 and to have been the place of abode of a considerable community. The discovery of a scriptorium has suggested some sort of monkish order in which literary effort, such as mak- ing manuscripts, was important. The absence of coins during the years of Herod the Great (37-4 B.C.) but with copious finds of them both anterior and subsequent to this interlude has suggested to many the probability that during those years the site was aban- doned, only subsequently to be reoc- cupied until it was destroyed by Ro- man soldiers at the time of the great war against Rome (66-73).

Now it is time to indicate the gen- eral trend of daring imagination that has orchestrated into an amazingly full score these scattered and uncertain notes.

Several of the original scrolls sug- gest that they were produced by a strongly ascetic sect of Jews, with many peculiar and distinct characteristics, who had separated themselves from the main movement of Judaism, had retreated to the wilderness, and there

under the leadership or influence of one styled the Teacher of Righteousness had carried out their strict regimen, with very rigid standards for admission and even sterner discipline for those once in. The Habakkuk Commentary, the so-called Manual of Discipline, and the puzzling Wars of the Sons of Light with the Sons of Darkness, while each having its own peculiarities, seem to many of the investigators to evidence composition or at least utilization by a common group.

Now comes the pay-off. We have long known from Josephus, Philo, Pliny, and Hippolytus that a Jewish sect, the Essenes, who were—unlike the rank and file of Jewry—strongly ascetic, had their headquarters by the Dead Sea. In many ways there seemed resemblances—although the differences are no less striking—between what those writers say of the Essenes and what the recently found manuscripts suggest. Therefore, many of the more daring investigators put two and two together and got at least twenty-two. Khirbet Qumran was the habitat of the Essenes; the manuscripts found in the nearby caves were produced by them in their scriptorium. At the coming of the Romans in the late 60's the community hid these manuscripts in the several caves to preserve them from destruction or desecration.

But there is more to the story. Back in 1896 Solomon Schechter discovered, as I have already hinted, fragments of a hitherto unknown writing in a genizah near Cairo, where it had been placed, as was common practice for holy and revered documents when they had become old or otherwise unusable. This document, known to students for sixty years but still bristling with difficulties, told of the flight of a company of Jews, including priests and Levites, who had withdrawn from Judaea and had settled in the neighborhood of Damascus, binding themselves by a new covenant to live in strict accord with the law as enunciated by their legislator. This document has been seized upon by most of the champions of the Dead Sea Scrolls and used as if it had been one of the finds of Cave 1 itself. Some, notably Burrows, have shown commendable caution and restraint; but for many this piece falls into a convenient lacuna—of which, I might remark, there are many. This group of Essenes who had dwelt by the Dead Sea for nearly a century suddenly left in the 30's of the last era B.C. for Damascus, where they remained until about the turn of the century. At that time they returned to their original site, which they rebuilt and occupied until the approach of the Roman legionnaires. Various explanations are given for their earlier departure; the preferred one seems to be the earthquake mentioned by Josephus as having occurred in the year 31 B.C. Were I to enter this field of esoteric speculation, I should suggest to these enthusiasts the rather more likely one of Herod himself, who had a summer palace at Jericho, only a few miles up the shore—and also a mighty efficient force of secret police—and in whose eyes this group of reactionaries might well have seemed both unwelcome and positively dangerous, especially if their notions of a coming war between the Sons of Light (themselves) and the Sons of Darkness (their enemies, among whom Herod might without undue mental strain have seen himself as a star performer) were at all bandied about.

This is in bare outline the general picture so frequently drawn in detail and brightly colored. It has numerous variations. Every seeming clue in these puzzling documents has been pounced upon and made to fit in with or reflect facts and near facts of the general period of Jewish history from 200 B.C. known to us. The Habakkuk Commentary is by far the richest in historical allusions and has accordingly been the most thoroughly quarried source. Many characters are therein referred to, all in the vaguest and most opaque terms: "teacher of righteousness," a wicked and rapacious priest who was the teacher's most particular enemy, the man of the lie, the preacher of the lie, the house of Absalom, God's elect, the Kittim, and the guilty house. Seemingly every investigator has worked out a different identification of these shadowy characters. Burrows faithfully plods through these researches and scrupulously records them, but without noticeable enthusiasm. It is not fruitful to recount them here; suffice it to say that not a character known to us from pre-Maccabaean times through the days of the early church has been overlooked. The cast extends from Onias III *vs.* Joseph to Jesus *vs.* Paul. None of the identifications appears to me at all sure or, frankly, even probable.

And all depends upon one point and one point alone, namely, the *date* of the manuscripts. To me, and here I must break with the many enthusiasts for a very early date, the archaeological evidence is of little or no significance. That Khirbet Qumran was occupied in the period suggested seems to me highly probable. I would go farther; I see no compelling reason for doubting that the occupants were Essenes. The archaeological evidence seems to me such as to warrant that hypothesis, and I see no need, in the face of the repeated statements by Josephus and the other early writers that Essenes did reside in this area, to multiply the number of groups of come-outers who had withdrawn to this restricted and singularly desolate region to relive the days in the wilderness and thus to practice the ancient law free from the sophistications introduced by the to them latitudinarian Pharisees.

But that these manuscripts were produced by them is a quite different matter. To repeat what I have earlier said: we have absolutely no reliable evidence that the all-important ones, the substantially intact sectarian scrolls, were found here. Even if one admits the probability that they were—and I am at least neutral at that point—what is the evidence that they were here in the days of the suggested occupancy of Khirbet Qumran? You can assume that the Essenes produced them and subsequently deposited them there, but where is the evidence? What is to preclude that they were produced centuries later by a quite different group—either late Ebionites, or as some have suggested, and I do not find the counter-arguments to this latter suggestion compelling, the Karaites, a mediaeval sect of Jews who sought to return to primitive Judaism by restoring the Scriptures to their rightful place, then usurped by the Oral Law; in a word, the anti-Rabbanites, who refused all authority other than the written law? We know that they spread through Palestine in the late eighth century. It is commonly conceded that the famous Damascus Document unearthed by Schechter was in a genizah belong-

to a Karaite synagogue in the sub-
s of Cairo.

Thus in the last analysis, the whole
turns on the age of the manu-
pts, not the age of the Khirbet
mran settlement or of any of its
, coins, or artifacts.

And the age of the manuscripts, not
ne the sectarian scrolls but the fa-
us Isaiah manuscript, appears to me
from proved. Frankly, the argu-
nts for antiquity on the basis of
aeography appear to me quite in-
clusive. Greek manuscripts, notably
se of the New Testament, can be
ed with amazing accuracy because
heir plethora and because we have
ts of actually dated manuscripts for
nparison. In the case of early He-
w manuscripts this is definitely not
case. Almost the only criterion is
Nash Papyrus—a tiny fragment
itself of most uncertain date. Save
that we have none. Old Testament
nuscripts were scrupulously made
corrected against the standard
; old and worn-out manuscripts
e discarded, relegated to genizahs
there ceremonially buried. In
sing, it might even be hazarded
precisely that may have been the
of these manuscripts, wrapped, as
were, in cloth. Surely it is not a
step to see this a definite burial
cedure. I do not stress this point
any other save that as yet the evi-
ce is most inconclusive and that
cise statement and subsequent build-
upon such a foundation are at best
carious and unsound. Aside from
Nash Papyrus, the sole means of
nparison for form of letters is He-
w inscriptions. These latter are
portant but far from conclusive.
ters chiseled in stone are hardly
able criteria for the precise dating
letters written on leather with pen
l ink. This is not the time to list
evidence, even were I competent
an independent opinion, supplied
such scholars as Zeitlin, Driver,
is, and Lacheman against an early
e. The fact that the Isaiah text is
amazingly akin to the Masoretic,
ich fact appears to Burrows to con-
ute its chief textual value, for it
ms to him to prove the antiquity
the Masoretic standard, is a two-
ed blade and needs be grasped
h care. Nor should it be forgotten
t along with many terms, phrases,
and techniques incident to altering and correcting the text, hitherto utterly unknown at this date, but common practice later, the very presence of commentaries on Biblical books at this early date is, to say the least, as Burrows candidly admits, *"unquestionably surprising."*

In conclusion, I would not attempt to argue for a late date, although I am frank to admit that the manifold and significant differences in the seeming details of this sect (or sects) and those we know of the Essenes, as recorded by Josephus and his contemporaries, are to me impressive, more impressive, in fact, than the similarities. I am still far from convinced that their deposit here was not due to a much later group, notably the mediaeval Karaites. Certainly it appears to me that the arguments for them are as cogent and actually less speculative than for the earlier Essenes or near-Essenes.

Thus while I would not wish to close any doors on scholarly research or cautious hypotheses and while I would most certainly not be in the slightest disturbed if it were eventually to be established that the early dates are warranted and that this group was in the region both before and during the ministry of Jesus and the rise of the early church, at the moment I am far from convinced. A good deal more must be done before we are in a position to build with those blocks. In fact, I am still not convinced that the finds are, to quote Wilson again, "without any question the most precious discoveries of their kind since the texts of the Greek and Latin classics brought to light in the Renaissance." Actually, for real light, at least of a textual sort, it appears to me that the discoveries of the Codex Sinaiticus, of the Sinaitic Syriac, not to mention the discovery only day before yesterday, as it were, of the Chester Beatty Papyri, are of fully as great, if not actually greater, importance, although they were not stage-managed aright to produce the modern ballyhoo. Of course, they were all found B.T. (Before Television).

TUFTS UNIVERSITY SUMMER SCHOOL–CRANE THEOLOGICAL SCHOOL

The "History of Universalism and Unitarianism" is the title of a course to be offered in the curriculum of the 1956 sessions of Tufts University Summer School this year. We are calling this offering to your attention because we believe that this course will have special value for ministers and church leaders of Universalist and Unitarian churches. Important events, institutions and personalities having to do with the origin and development of the liberal denominations will be studied. Students in this course will increase their knowledge and awareness of the liberal heritage and will thus be equipped to transmit this information to others. Your church will benefit if one or more of its leaders makes a systematic study of the history of the liberal movement.

The sessions of Tufts University Summer School will extend from July 2 to August 10. Classes will meet daily from Monday to Friday each week. Tuition charges will be $20 per credit hour or $60 for the course. Three credit hours on the graduate or undergraduate level will be allowed by Tufts University for the successful completion of this course. Churches are urged to encourage their ministers and lay leaders to take this course and to assist those attending by providing a scholarship which will help to defray the expense of tuition and the University registration and service charge of $10.

For further information and catalog write to Tufts University Summer School or Crane Theological School, Medford 55, Mass.

McLAUGHLIN HEADS DISTRICT COMMISSIONERS

The Honorable Robert E. McLaughlin, an active lay leader in the Universalist National Memorial Church, Washington, D. C., who has served as one of the commissioners of the District of Columbia, has been elected president of the Board of Commissioners.

Reactions Of Our Readers

SUGGESTS REPRINTING OUR PHILADELPHIA STORY

To the Editor:

A hurried note regarding *Our Philadelphia Story* by Harmon M. Gehr in *The Leader,* March, 1956.

I think it is a fine effort and assume it will be reprinted to the benefit of more readers. It is a most necessary, informative, not to say interesting, history of our Church.

Incidentally, when I contacted Universalists of London, England, during World War II—at the request of Dr. Robert Cummins, then General Superintendent—later reporting on same, I saw the late Rev. Elhanan Winchester's desk (and altar?) in that church. I was also advised by the Rev. Arthur Peacock, the minister, that in case of dissolution of that Society, said furnishings of Winchester may be deeded to Universalists (UCA) of Boston.

Just a thought—speaking of our history and archives—which may be invaluable.

—Thomas Turrell
Dover, New Hampshire

STRONG STATES SHOULD HELP WEAK AREAS

To the Editor:

Several weeks ago as I read Al Perry's article in *The Leader* (inclusive Liberalism and State Conventions) I made several question marks in the margins.

Mr. Perry's major promise is that the survey to determine how the UCA and State Conventions (so far I have seen no "effort" to undermine the conventions) can work together more effectively is being promoted so we can parallel the Unitarian organization. At Detroit it was pointed out that certain forms of centralization would be more practical and workable. Personally, I see no need of doing away with state conventions but I feel that they could reach out their arms to other less populated areas. This just happens to become regionalism and need not conform to Unitarian boundaries at all. For my own purposes I would eliminate all reference to Unitarianism as we discuss ways of working out a better plan for ourselves.

Next Mr. Perry apologizes for the inequity in finances between the two denominations saying that a "preponderance of money will mean preponderance of influence" (whatever this means) and then he goes on to imply that only those "with Unitarian standards of excellence will tend to be chosen to direct the movement" (apparently, the merger). How this got in here, or what it has to do with States' rights has me confused. However, I would imagine that the writer is in favor of Federal aid to education, which is the proper analogy for our purposes in order that liberal education may be more equitably distributed in areas where they do not now have the proper means.

The problem as I see it is not either-or (as Mr. Perry apparently envisions it) but both national and state working together. Mr. Perry will fight to the death for the struggling rural churches in Ohio but doesn't give a thought to the rural churches in Kentucky, Kansas and that vast area west of the Mississippi, with its many potential liberal groups. Mr. Perry is proud that his state is able to subsidize the youth in a regional program (how much of the money from dead people and sold churches?) but little concern is noted for the youth in the south or any area outside Ohio. Apparently this provincialism pervades other areas of our work and symbolizes the kind of barrier that is destined to keep *Universalism* strong in areas where through circumstances of fate they have been able to build up large bodies of capital, and weak in places less fortunate, and unknown in areas where we have nothing. Just to the west of the Midwest Universalist Conference area there are 18 states (for the benefit of the easterners, these states are no longer filled with Indians and space) in which there are three Universalist churches (two in Kansas and one in Colorado — we are not considering California). The Unitarians are not too well entrenched, either, with their average of less than two per state. The point that I wanted make was whether those who are wrapped up in their state conventic feel any concern for the potential t might lie in some of these other sta in the next few years? What's answer? Are the peanuts allotted the Extension Department by the U fied Appeal supposed to take care this? Are we to continue to sar wich churches in between oth churches and heavily subsidize th so we can announce a new project our state convention? Or are going to get these state organizatic to look beyond their own narr boundaries to a broader work for U versalism? Again, what's the answ

It all reminds me of the man w liked to play his cello, only he alw played the same note. One day wife could stand it no longer but not want to upset the budding gen so she asked him, "How is it t other people play different notes that thing and come up with so variation?" His reply was indicative many that we get in answer to queries. "Others go all over the sc looking for the right note — I h found it!"

— John S. MacPh
Mukwonago, Wisconsin

CRITERIUS, FISHER AN SYKES HELP

To the Editor:

Congratulations on the March iss of the *Leader.* At first, I was goi to pick out one or two of the artic for special reference. But all of th hit me right where I agree with th in every detail. The *Plumb Line* sta my thoughts on the church memb ship angle exactly, so do Carlet Fisher and Richard Sykes. I am gl these have put in print much that been on my mind for some time. is interesting to note that my perso reactions to what I thought might purely local conditions are similar others in different localities. Than for all of it.

—Harriet E. Drul
Springfield, Ohio.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

ANNUAL FLAG DAY PROGRAM
CLARA BARTON BIRTHPLACE, NORTH OXFORD, MASS.
SATURDAY — JUNE 16

Special Anniversary Observance
Thirty-fifth year since the purchase of the Birthplace Property
Twenty-fifth Season for the Clara Barton Camp for Diabetic Girls

A flag raising ceremony at Clara Barton Birthplace

The program will begin at 10:00 M. at the Elliott P. Joslin Camp, arlton, Mass. after which guests l go to the Birthplace in North ford for the anniversary observance. The committee for Flag Day will et on May 10 to complete the ar- gements for the day's events. Mrs. lip R. Giles, the chairman, will e copies of the program mailed to churches within travel distance of Birthplace.

As in former years, people will ng picnic lunches to be eaten on grounds of the Birthplace prop- , the Recreation Hall or the Ad- istration building. The commit- will provide ice cream, coffee and l drinks.

More groups might do as Haverhill, Mass. did last year, charter a bus to bring the largest group from any one church, some thirty persons. Whatever the means of transportation, however, we hope to have a large attendance for the first of the events planned for this anniversary year.

ATTEND A SUMMER INSTITUTE

July 14-22, Midwest Family Institute, Bridgman, Michigan. Dean: Rev. John S. MacPhee. *Women's group:* Mrs. J. Russell Bowman.

July 29-August 4, New York Association of Universalist Women, Unirondack, N. Y. Dean: Mrs. Palmer Cutter, 9 Avery Place, Utica, N. Y. *Registrar:* Mrs. George Tennant.

The Worship Workshop and informal discussions on programs, organization, officer and committee responsibilities will be under the leadership of Mrs. J. Russell Bowman, while Dr. Stearn of Syracuse University will be present to lead the discussions on Mental Health.

August 4-11, Association of Universalist Women, Ferry Beach, Saco, Maine. Dean: Mrs. Alvin L. Earle, 382 Pleasant St., So. Weymouth, Mass. *Registrar:* Mrs. William R. Walsh, 17 Thayer Place, So. Braintree.

Workshops under the leadership of Mrs. John Bunney, the Maine A.U.W. president, and Churchmanship discussions, led by Reverend Francis C. Anderson, are planned for the mornings.

The afternoon program provides for a wide variety of interests: *Rhythmic Choir,* Mrs. Harvey Jenkins; *Flower Arrangements,* Mrs. Woodworth Carpenter; *Crafts,* Mrs. C. G. Wellington; *Book Reviews,* informal discussions, swimming and other recreational facilities.

Each evening there will be special programs of interest to all persons registered for the week.

August 18-24, Association of Universalist Women, Murray Grove, Lanoka Harbor, N. J.

Dean: Mrs. Emery L. Hamlin, 58 Chestnut Ave., Floral Park, N.Y. Due to uncertainty about the rebuilding of Murray Grove, plans for this institute were not initiated until later than the others. However, informal discussions, program demonstrations, crafts, swimming and other forms of recreation and special evening programs are now being planned.

July 28-August 4, Leadership Training and August 11-18, World Affairs, are two Ferry Beach Institutes which are of interest to Universalist women and those who can are urged to attend either the one preceding the women's week or remain over for the other.

News of Churches and Church People

FITCHBURG FEDERATED THRIFT SHOP

On September 15, 1952, the First Parish Church of Fitchburg, Mass., opened its Federated Thrift Shop on upper Main Street. Now in its fourth year, it has proved to be a dependable source of income. Gross income for 1955 was $3,098.48 with an operating expense of $447.34, making a net profit of $2,651.14. Each year the profit has increased. About fifteen women are involved in the project at the present time.

At first the proceeds from the shop were devoted to the church debt for the 1949 renovation of the Parish House. Sentiment grew, however, that such proceeds ought to go to benevolence and a change in policy was made so that this could be done. The entire proceeds of the Thrift Shop go to our local Service Committee, which apportions it to denominational benevolence, quotas, Service Committee work and educational assistance to worthy students, with special preference for young men studying for the ministry.

The shop moved to a better location about three years ago. The women of the parish keep the shop open on Thursdays and Fridays from 10 A.M. to 5 P.M. Parish members have been very generous in giving all kinds of saleable articles. The work gives the women a great deal of satisfaction, not only because the proceeds help worthy causes, but also because many individuals and families are helped who could not afford to buy new clothing and other needed articles for the household. Prices are kept very low and goods move rapidly as a result. Mrs. Stephen E. Chase pioneered this project, which presently is headed by Mrs. M. Fred Thoma and Mrs. Ralph Z. Shope.

There are three thrift shops in the city. The first was opened some fifteen years ago by a Congregational church. The second one is ours and the third belongs to the Catholic Charities. All do a good business.

CURBSTONE SERMON

All these immortal lives
Reveal qualities of Jesus
But none show all of them
While Jesus possesses all
That made others immortal
So Jesus is our best guide
TO IMMORTALITY!

—BRAINARD F. GIBBONS

AUBURN CHURCH CELEBRATES ONE HUNDRED THIRTY-FIVE YEARS OF SERVICE

The first Universalist Church, A burn, New York, celebrated its o hundred and thirty-fifth anniversa with a special service on Sunday, Ap 8, at which the Rev. Howard B. G man, superintendent of the New Yo State Convention of Universal Churches, was the guest preacher.

A fellowship banquet was held the evening of April 10 at which t history of the church and all of organizations was reviewed. A histo cal exhibit added to the interest the occasion.

The church was organized at a me ing held in a school house on t evening of April 12, 1821, wh was attended by twenty-nine perso The record says that "Many of th attended with fear and apprehensi lest their neighbors should disco that they had dared to hear God r resented as the Father and Friend all his creatures."

The Rev. Hal T. Kearns, a form pastor, is now serving as acting past

WORLD CITIZENSHIP CAMP FOR JUNIOR HIGH YOUTH — AUGUST 5-18

The eighth annual World Citiz ship Camp for Junior High youth w be held at Beaver Lake (Unirondac New York, August 5 through 18. Spo sored by the Universalist Service Co mittee and the Education Commit of the New York State Universa Convention, the camp objective is provide opportunities for Junior Hi youth to relate themselves to nati and persons of different races, c tures, religions and nationalities order to strengthen the basic uni that bind all men together in human family.

The program is geared to challe the physical, mental and creative en gies of Junior High young people w in company with camp members staff representing various races, tionalities, and religions, actually in a One World atmosphere for two-week camp session.

(Continued on page 149)

STALLATION
ALTER EVANS KELLISON

VALTER EVANS KELLISON was
lled as minister of the Farming-
Universalist Church, Farmington,
nigan, Sunday afternoon, April 8,
5.

he Call to Worship was announced
he Rev. Elizabeth Etz. The Rev.
ard Miner offered the Invocation.
Scripture Reading was by the Rev.
en F. Adams.

r. Tracy M. Pullman, minister of
Universalist-Unitarian Church, De-
, was the preacher of the Occa-
al Sermon. Dr. Pullman spoke on
hurch to Meet the Needs of Mod-
Man.

r. Frank D. Adams, minister
ritus of the church and past presi-
of The Universalist Church of
erica, presented the minister elect
Installation. Mr. Prescott G.
otterbeck, moderator, led the Con-
gation in the Act of Installation.
Prayer of Consecration was offered
he Rev. Elizabeth Etz. Dr. Adams
nded the right hand of fellowship
Mr. Kellison on behalf of the
rch and offered the Prayer of In-
ation.

he Rev. Walter Evans Kellison
nounced the Benediction.

WORLD CITIZENSHIP CAMP

(Continued from page 148)

typical camp program of swim-
g, campfire, boating, hiking, sports,
-dancing, arts and crafts, and so
h, is interspersed with workshops
discussion programs based on the
ous cultures and religions of the
ld. Lucille Smith, director of
cation for the New York Univer-
st Convention, has been appointed
ip Director. Mrs. Annie B. Willis,
ctor of Jordan Neighborhood
use, Suffolk, Virginia, and two
ior High youth from Suffolk will
icipate in the Camp program. Miss
ko Yoshioka, of the Tokyo Uni-
alist group will be present for a
tion of the camp period.

The Camp is open to all youth en-
ng grades seven, eight, or nine, or
pleting grade nine without refer-
e to race or religion. Cost per
per is $50. Advance registration
uld be made with Mrs. Richard
odman, 131 Front Street, Bing-
nton, New York.

OBITUARIES

ERNEST M. WHITESMITH

The Rev. Ernest M. Whitesmith, retired Universalist minister, died at the home of his son, Gordon Whitesmith, Linesville, Pennsylvania, Tuesday morning, April 17. Mr. Whitesmith was eighty-two.

Ernest Whitesmith was born in Bathurst, New Brunswick, Canada. He came to this country in 1896. Beginning in Williston, North Dakota, he served churches in Calais, Maine; Danvers, Mass.; Eugene, Oregon; Pomona, California; Rochester, Minnesota, and Linesville, Pennsylvania. For some years, he was superintendent of Universalist churches in the state of Georgia.

Throughout his ministry, Mr. Whitesmith was an active and energetic civic leader. He was at one time organizer and state secretary for the Washington State Grange and served for some years in the Legislature of the State of Washington. He was an able writer and served as editorial writer and news commentator for several newspapers and in his later years, broadcast from radio stations on the West Coast.

In addition to his son, Gordon, Mr. Whitesmith is survived by two other sons, Benjamin of San Francisco, and Donald of Blaine, Washington; two daughters, Mrs. Mildred Kilburn of Louisville, Kentucky, and Mrs. Jean Goodby of Oakland, California, and a sister, Mrs. Mae Bray of Cambridge, Massachusetts.

Dr. Henry F. Pommer, minister of the Universalist Church, Linesville, Pennsylvania, officiated at the service, Thursday afternoon, April 19.

EVIE YORK

Mrs. Evie York, for many years beloved Universalist church and community leader of Canton, Maine, died suddenly at her home, March 24, 1956. Mrs. York was 86.

Born in Hartford, Maine, November 1, 1869, the daughter of Charles and Eunice Oldham, Mrs. York moved to Canton with her parents early in life. She was a lifelong, active member of the Canton Universalist Church. She led the Sunday School for many years and served as president of the Ladies' Circle at the time of her death. She was an active member of the Rebecca Lodge and John H. Hodge Relief Corps.

The Rev. Gordon Newell, former minister of the church, officiated at funeral services at the Universalist Church, March 27. Burial was in Pinewood Cemetery, Canton, Maine.

Mrs. York is survived by a sister-in-law, Flora York, and a nephew, Sherbourne York.

The St. Lawrence University Theological School Announces Centennial Year Scholarship Provisions

1. **The Thomas F. Peterson Foundation Scholarships.** Six $500.00 cash awards.
2. **The Trustees' Scholarships.** Two free tuition scholarships for students of exceptional promise in their first year.
3. **Tuition Allowance Scholarships.** $250.00 annually to all worthy and needy students reducing tuition charges to $75.00 per semester.
4. **The Michigan Convention Scholarship.** An annual $300.00 award, in cash, preferably to a Michigan student.
5. **The New York A.U.W. Scholarship.** $125.00 awarded annually to a woman student in religious education, preferably from New York State.
6. **The McClevey Prizes.** Six $100.00 prizes awarded annually. Available to undergraduate pre-enrollees at St. Lawrence.
7. **The St. Lawrence University Scholarships.** Up to $400.00 annually for worthy undergraduate pre-enrollees as tuition allowance.

Certain other denominational scholarship funds are available to candidates for the Universalist ministry studying at St. Lawrence or Crane Theological School.

Direct inquiries to Dean Angus H. MacLean or to Dr. Max A. Kapp, Registrar, Canton, New York.

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President

CHRISTENSEN HEADS WOONSOCKET RED CROSS CELEBRATION

The Rev. John P. Christensen, minister of the first Universalist Church of Woonsocket, R.I., was recently appointed chairman of the Community Committee on the observance of the seventy-fifth anniversary of the American Red Cross.

In connection with the celebration, Mr. Christensen will deliver an anniversary address on "The Life and Works of Clara Barton, founder of the American Red Cross."

MEDFORD UNIVERSALISTS CELEBRATE ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY

The First Universalist Church of Medford, Massachusetts celebrated its one hundred and twenty-fifth anniversary, March 18 through March 22, 1956.

The celebration opened with the regular Sunday morning service, March 18, at which the minister, the Rev. Grant F. Haskell, preached on *A Gospel for the New Day.*

The one hundred and twenty-fifth anniversary service was held Sunday afternoon. Mr. Haskell, who presided, opened the Service with an Invocation. Dr. Eugene S. Ashton, professor at Crane Theological School of Tufts University, read the Scripture Lesson. The Prayer was offered by the Rev. Charles A. Engvall, minister of the First Parish Church, Unitarian.

Two addresses marked the occasion. Dr. Benjamin B. Hersey, dean of Crane Theological School, spoke on *When Proud Tradition Speaks to You.* The Rev. Philip R. Giles, director of the Department of Extension and the Ministry, spoke on *The Long Look.*

A special feature of the service was the presence as guests of the Church of several of the young men now in the active Universalist ministry who grew up in the Medford Universalist Church. The Medford Church has an unusual record for recruiting for the ministry. Present active Universalist ministers who were former members of the Church or preparing for the ministry are the Rev. Carl G. Seaburg, the Robert L'H. Miller, the Rev. William A. De Wolfe, the Rev. Robert S. Wolley, the Rev. Burchard Royce, Mr. Alan L. Seaburg and Mr. Edward Goodwin.

The banquet, which closed the celebration, was marked by an address by the Rev. Robert S. Wolley on *Tidbits from the Past* and a tribute to "our Church" by Miss Eleanor Duncan. The guest speaker of the evening was Dr. Fred Hamilton Miller.

Mr. Harold D. Rose acted as general chairman of the Anniversary Committee. Dorothy Etz was chairman of arrangements for the anniversary Sunday services. Pauline Webber acted as chairman for the reception and tea and Bernice Cunningham was in charge of invitations.

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For information address:

BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

MIDWEST INSTITUTE

The Midwest Universalist Institute is this year stimulating both family and church attendance. Under the new plan, family rates have been established, which help large families economize on costs. There has also been established a sliding scale for attendants who are members of church delegations. The larger the delegation from any local church, the lower the cost per individual.

Institutes announced for this season are: Youth Week, July 8 through July 15—dean, the Rev. Jesse Cavalier; Family Week, July 15 through July 22. The Rev. John S. MacPhee, executive minister of the Midwest Universalist Conference, will be dean of the Family Week program. On the faculty for this institute will be Mrs. Ann Bowman, executive director of the Association of Universalist Women and Dr. Ernest Kuebler, director of the department of Education, Council of Liberal Churches; Constance Young, minister of Education, Church of Our Father, Detroit, Michigan will direct a laboratory school.

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CENTRAL FELLOWSHIP COMMITTEE

April 3, voted to approve the action of the Maine Fellowship Committee in granting to Richard J. Norsworthy the right to perform the Christian Ordinances.

April 9, voted to transfer the Rev. J. H. Hanhisalo to the jurisdiction of the Massachusetts Fellowship Committee.

April 9, voted to approve the action of the Maine Fellowship Committee in granting the right to perform the Christian Ordinances to Robert D. Fiske, a licentiate.

On April 17, 1956, voted to grant to Rev. Harold James Wright a letter of dismissal with certificate of good standing to the Oneida Association of Congregational Christian Churches and Ministers of New York.

On April 17, 1956, voted to drop from reciprocal fellowship Rev. Benjamin Rex Aman because he has resigned from fellowship in the American Unitarian Association.

—ESTHER A. RICHARDSON, *Secretary*

FERRY BEACH PARK ASSOCIATION LADIES' AID

Your continuous support and generosity to the Ladies' Aid have in the past made it possible for them to do many things toward the maintenance and improvement of Ferry Beach. Again we appeal! Will you begin to collect your articles for the Fair tables and mail them to Mrs. C. G. Wellington, 24 Harding Road, Melrose, Massachusetts.

After July 1, please mail articles to The Quillen, Saco, Maine.

—AGNES E. PETERSON,
Recording Secretary

131st ANNUAL CONVENTION, THE UNIVERSALIST CHURCH OF OHIO

Official Call

The 131st annual convention of The Universalist Church of Ohio will be held in Kent, Ohio, June 14, 15, 16, 1956, to hear reports, elect officers and conduct such other business as may legally come before it.

—DONALD K. EVANS, *Secretary*

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ALICE C. LANE, *President*
FRANK A. DEWICK, *Treasurer*

PENNSYLVANIA FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Pennsylvania Universalist Convention will convene at the Universalist Church of the Restoration, Stenton Avenue at Gorgas Lane, Philadelphia, Pennsylvania, Tuesday, June nineteenth, 1956, for the examination of Dr. Henry F. Pommer, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—HENRY W. FELTON, *Secretary*

Starr King School of Ministry
2441 Le Conte Avenue
Berkeley, Calif.
9

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer the Rev. J. Henry Hanhisalo from the Central Fellowship Committee.

—RAYMOND M. SCOTT, *Secretary*

CONNECTICUT FELLOWSHIP COMMITTEE

Accepted transfer of the Rev. Frederick L. Harrison from Massachusetts as of May 5, 1956.

— HERBERT E. BENTON

RHODE ISLAND UNIVERSALIST CONVENTION

The 119th Annual Session of the Rhode Island Universalist Convention will be held on Wednesday, June 6, 1956 at 4:30 p.m. at the Cumberland Four Corners Community Chapel (Universalist), Cumberland, R.I., for the purpose of transacting business, hearing annual reports, election of officers, and any other business as may rightfully come before this Convention.

—JOHN P. CHRISTENSEN, *Secretary*

FERRY BEACH LADIES' AID

The Annual Meeting of the Ferry Beach Park Association Ladies' Aid will be held in the Quillen Lobby, Saco, Maine, at 2:00 P.M. on August 8, 1956. Annual reports will be read, election of officers will take place, and any other matters that may properly come before the meeting will be considered and acted upon.

—AGNES E. PETERSON,
Recording Secretary

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for the Aged
Foxboro, Massachusetts

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